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ON THE BATOKA COUNTRY.

BY MR. CHARLES LIVINGSTON.

Dated “Kongoni mouth of the Zambesi, January 14, 1861.”—Read April 22, 1861.

The country of the Batoka, in Central Africa, lies between the 25th and 29th degrees of east longitude and between the 16th and 18th of south latitude. It has the river Kafué on the north, the Zambesi on the east and south, and extends west till it touches the low fever-plains of the river Majeela, near Sesheke.

A mountain range, running northeast and southwest, rises abruptly about fifteen miles north of the Zambesi, and spreads north and west in a vast undulating table-land, three to five thousand feet above the level of the sea, with extensive grassy plains, through which wind several perennial streams, as the Kalomo, Likone, Ungnesi, &c.

Between this elevated land and the Zambesi, as far west as Thabacheu, the Tetté sandstone is the prevailing rock, while limestone, beds of shale, and seams of coal crop out from the banks of some of the small streams which flow into the Zambesi. North and west of this, granite resembling the Aberdeen variety abounds, and especially so on the Kalomo; while near the Victoria Falls of the Mosioatunya, basalt, apparently of recent origin, is the common rock. These broad, elevated lands have a fine healthy climate, well adapted to the European constitution. Fever is unknown. In winter the thermometer sinks during the night as low as 30° Fahr., when thin ice is formed, and during the day the temperature rises to about 68°.

But a few years since these extensive, healthy highlands were well peopled by the Batoka; numerous herds of cattle furnished abundance of milk, and the rich soil largely repaid the labor of the husbandman.

Now enormous herds of buffaloes, elephants, antelopes, zebras, &c, fatten on the excellent pasture which formerly supported multitudes of cattle, and not a human being is to be seen. We travelled from Monday morning till late in the Saturday afternoon (from Thabacheu to within twenty miles of Mosioatunya) without meeting a single person, though constantly passing the ruined sites of Batoka villages. These people were driven out of this, the choicest portion of their noble country, by the invasion of Sebituané. Many were killed, and the survivors, except those around the Falls, plundered of their cattle, fled to the banks of the Zambesi and to the rugged hills of Mataba. Scarcely, however, had the conquerors settled down to enjoy their ill-gotten riches, when they themselves were attacked by small-pox; and, as soon as its ravages had ceased, the fighting Matilélé compelled them to abandon the country, and seek refuge amidst the fever-swamps of Linyanti.

The Batoka have a mild and pleasant expression of countenance, and are easily distinguished from the other Africans by the singular fashion of wearing no upper front teeth, all persons of both sexes having them knocked out in early life. They seem never to have been a fighting race, but to have lived at peace among themselves, and on good terms with their neighbors. While passing through their country we observed one day a large cairn. Our guide favored us with the following account of it: "Once on a time the ancients were going to fight another tribe; they halted here and sat down. After a long consultation they came to the unanimous conclusion that, instead of proceeding to fight and kill their neighbors, and perchance getting themselves killed, it would be more like men to raise this heap of stones as their earnest protest against what the other tribe had done, which they accordingly did, and then returned quietly home again."

But, although the Batoka appear never to have had much stomach for fighting with men, they are remarkably brave hunters of buffaloes and elephants. They rush fearlessly close up to these formidable animals, and kill them with their heavy spears. The Banyai, who have long levied black-mail from all Portuguese traders, were amazed at the daring bravery of the Batoka, in coming at once to close quarters with the elephant and dispatching him. They had never seen the like before. Does it require one kind of bravery to fight with men, and another and different sort to fight with the fiercest animals? It seems that men may have the one kind in an eminent degree, and yet be without the other.

The Batoka having lived at peace for ages, had evidently attained to a degree of civilization very much in advance of any other tribe we have yet discovered. They *planted* and *cultivated fruit-trees*. Nowhere else has this been the case, not even among the tribes which have been in contact with the Portuguese for two hundred years, and have seen and tasted mangoes, oranges, &c., &c. The natives round Senna and Tetté will on no account plant the stone of a mango. They are firm believers in a superstition that "if any one plants a mango, he will die soon afterwards."

In and around the Batoka villages some of the most valuable tim-

her trees have been allowed to stand, but every worthless tree has been cut down and rooted out, and the best of the various fruit-trees of the country have been carefully planted and preserved, and also a few trees from whose seeds they extracted oil. We saw fruit-trees which had been planted in regular rows, the trunks being about three feet in diameter, and also grand old Motsakiri fruit-trees still bearing abundantly, which had certainly seen a hundred summers.

Two of the ancient Batoka once travelled as far as the river Loangwa. They saw the massan-tree in fruit, carried some all the way back to the Great Falls, and planted them. Two of the trees are still standing, the only ones of the kind in all that region.

They made a near approach to the custom of even the most refined nations, in having permanent graveyards, either on the sides of sacred hills, or under the shady fig-trees near the villages. They revered the tombs of their ancestors, and erected monuments of the costliest ivory at the head of their grave, and often even entirely enclosed it with the choicest ivory. Other tribes on the Zambesi throw the body into the river, to be devoured by alligators; or, sewing it in a mat, place it on the branches of the baobab, or cast it in some gloomy, solitary spot overgrown with thorns and noxious weeds, to be devoured by the foul hyena. But the Batoka reverently buried their dead, and regarded the ground as sacred to their memories. Near the confluence of the Kafué, the chief, accompanied by some of his head men, came to our sleeping-place with a present; their foreheads were marked with white flour, and there was an unusual seriousness in their demeanor.

We were informed that shortly before our arrival they had been accused of witchcraft. Conscious of innocence, they accepted the terrible ordeal, or offered to drink the poisoned muavi. For this purpose they made a journey to the sacred hill where reposed the bodies of their ancestors, and, after a solemn appeal to the unseen spirits of their fathers to judge of the innocence of these their children, drank the muavi, vomited, and were therefore declared to be "Not guilty." They believed in the immortality of the soul, and that the souls of their ancestors knew what they were doing, and were pleased or not accordingly. The owners of a large canoe refused to sell it because it belonged to the spirits of their fathers, who helped them in killing the hippopotamus.

Some of the Batoka chiefs must have had a good deal of enterprise. The lands of one in the western part of the country lay on the Zambesi, which protected him on the south; on the north and east was an impassable reedy marsh, filled with water all the year round, leaving only his west border unprotected and open to invasion. He conceived the bold project of digging a broad and deep canal, nearly a mile in length, from the west end of the reedy river to the Zambesi, and actually carried it into execution; thus forming a large island, on which his cattle grazed in safety, and his corn ripened from year to year secure from all marauders.

Another chief, who died a number of years ago, believed that he had discovered a remedy for tsetse-bitten cattle. His son showed us

the plant, which was new to our botanist, and likewise told us how the medicine was prepared. The bark of the root is dried, and—what will be specially palatable to our homœopathist friends—a dozen tsetse are caught, dried, and ground with the bark to a fine powder. The mixture is administered internally, and the cattle are also smoked, by burning the rest of the plant under them. The treatment is continued some weeks, as often as symptoms of the poison show themselves. This, he frankly said, will not cure all the bitten cattle, for cattle, and men too, die in spite of medicine; but should a herd by accident stray into a tsetse district and get bitten, by this medicine of Kampakampa, his father, some of them could be saved, while without it all would be sure to die.

A remarkably prominent feature in the Batoka character is their enlarged hospitality. No stranger is ever allowed to suffer hunger. They invariably sent to our sleeping-places large presents of the finest white meal, with fat capons “to give it a relish,” and great pots of beer to comfort our hearts, with pumpkins, beans, and tobacco; so that, as they said, we “should not sleep hungry nor thirsty.”

In travelling from the Kafué to Sinamanes, we often passed several villages in the course of a day's march. In the evening, deputations arrived from those villages at which we could not sleep, with liberal presents of food. It evidently pained them to have strangers pass without partaking of their hospitality. Repeatedly we were hailed from huts, asked to wait a moment and drink a little beer, which they brought with alacrity.

When we halted for the night, it was no uncommon thing for these people to prepare our camp. Entirely of their own accord, some with their hoes quickly smoothed the ground for our beds; others brought bundles of grass and spread it carefully over the spot; some with their small axes speedily made a brush-fence round to shield us from the wind; and if, as occasionally happened, the water was a little distant, others hastened and brought a pot or two of water to cook our food with, and also firewood. They are an industrious people, and very fond of agriculture. For hours at a time have we marched through unbroken corn-fields of nearly a mile in width. They erect numerous granaries for the reception of the grain, which give their villages the appearance of being unusually large; and when the water of the Zambesi has subsided they place the grain, tied up in bundles of grass, well plastered over with clay, on low sand islands, as a protection against the attacks of marauding mice and men.

Owing to the ravages of the weevil, the native corn can hardly be preserved until the following corn crop comes in. However largely they may cultivate, and abundant the harvest, it must all be consumed the same year in which it is grown. This may account for their making so much of it into beer. The beer they brew is not the sour and intoxicating kind found among other tribes, but sweet, and highly nutritious, with only a slight degree of acidity to render it a pleasant drink. We never saw a single case of intoxication among them, though all drank great quantities of beer. They were all plump, and in good condition.

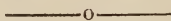
Both men and boys were eager to work for very small pay. Our men could hire any number of them to carry their burdens for a few beads a day or a bit of cloth. The miserly and extra-dirty cook had an old pair of trowsers some of us had given him, and which he had long worn himself: with one of the decayed legs of his trowsers he hired a man to carry his heavy load a whole day; a second man carried it the next day for the other leg; and what remained of the old trowsers, minus the buttons, procured the labor of another man for the third day.

They have their wandering minstrels. One of these, apparently a genuine poet, attached himself to our company for several days, and, whenever we halted, sang our praise to the villagers, in harmonious numbers of four and five feet respectively. Another, though less gifted, son of song, belonged to the Batoka of our own party. Every evening, while the others were talking or sleeping, he played on his sansah and rehearsed his songs. In composing extempore he was never at a loss: if the words refused to come he halted not, but eked out the measure with a h—m, h—m, h—m. We did not observe many musical instruments among them: perhaps since their exile from the finest portion of their country, like the Jewish captives by the rivers of Babylon, they have hung their harps upon the willows.

A peculiar order of men is established among them, the order of the Endah Pézés, (Go-Nakeds.) The badge of this order, as the name suggests, consists in the entire absence of the slightest shred of clothing. They are in the state in which Adam is reported to have been before his invention of the fig-leaf apparel. We began to see members of this order about two days above the junction of the Kafué; two or three might be seen in a village. The numbers steadily increased, until in a short time every man and boy wore the badge of the Endah Pézés. The chief of one of the villages, a noble, generous fellow, was one, as were likewise two or three of his men. In the afternoon he visited us in the full dress of his order, viz: a tobacco-pipe, nothing else whatever, the stem about two feet long, wound round with polished iron. He gave us a liberal present. Early next morning he came, accompanied by his wife and daughter, with two large pots of beer, in order that we might refresh ourselves before starting. Both the women, as comely and modest-looking as we have seen in Africa, were well clothed and adorned.

The women, in fact, are all well clothed, and have many ornaments. Some wear tin ear-rings all round the ear, no fewer than nine often in each ear. There was nothing to indicate that they had the slightest idea of there being anything peculiar in the no-dress-at-all style of their order. They rub their bodies with red ochre. Some plait a fillet two inches wide, of the inner bark of trees, shave the wool off the lower part of the head to an inch above the ears, tie this fillet on, having rubbed it and the wool which is left with the red ochre mixed in oil. It gives them the appearance of having on a neat forage-cap. This, with some strings of beads, a little polished iron wire round the arms, the never-failing pipe, and a small pair of iron tongs to lift up a coal to light it with, constitute all the clothing the most dandified Endah Pézé ever wears.

They raise immense quantities of tobacco on the banks of the Zambesi in the winter months, and are, perhaps, the most inveterate smokers in the world. The pipe is seldom out of their hands. They are as polite smokers as any ever found in a railway carriage. When they came with a present, although it was their own country, before lighting their pipes they asked if we had any objections to their smoking beside us, which of course, contrary to railroad travellers, we never had. They have invented a novel mode of smoking, which may interest those who are fond of the weed at home. They take a whiff, puff out the grosser smoke, then by a sudden inhalation before all is out, contrive to catch, as they say, and swallow the pure spirit of the tobacco, its real essence, which common smokers lose entirely. Their tobacco is said to be very strong; it is certainly very cheap; a few strings of beads will purchase as much as will last any reasonable smoker half a year. Their government, whatever it may have been formerly, is now that of separate and independent chiefs. The language is a dialect of that which is spoken by the natives on the Zambesi below them, and is particularly marked by the characteristic use of the letter *r*, to the apparently total exclusion of the letter *l*. They have not been visited by any regular trader for many a day until shortly after we passed. A party of trading slaves, belonging to the two half-caste Portuguese who last year, with four hundred slaves armed with the old Sepoy flint muskets, so treacherously assassinated the chief and twenty of his men near Zumba, and then took possession of all his lands on the Zambesi and Loangwa, followed in our spoor, and bought large quantities of ivory and a number of young slave-girls for a few beads. They also purchased ten large canoes for six strings of coarse white or red beads apiece, or two fathoms of American calico. As traders are now sure to go to them with beads and cloth, the order of the *Éndah Pézès* will in a short time be numbered among the things that were; for it is to be regretted that these traders belong to a nation whose subjects buy and sell slaves, and are the guilty agents for carrying on the slave trade in all this part of Eastern Africa.



[From the Home and Foreign Record for July.]

MISSIONS.



PRESBYTERIAN (OLD SCHOOL) MISSION TO AFRICA.



LIBERIA MISSION.

MONROVIA.—Rev. Amos Herring; Mr. B. V. R. James, teacher of the English school; Rev. Edward Blyden, Principal of the Alexander High School; Rev. Edwin T. Williams, in this country.

KENTUCKY.—Rev. H. W. Erskine; Mr. James Evans.

HARRISBURG.—Simon Harrison, licentiate preacher; F. A. Melville, teacher in native boarding-school.

MOUNT COFFEE.—Rev. Armistead Miller.

SINOUE.—Rev. James M. Priest; Mrs. Mary Parsons, teacher.

SETTRA KRU.—Washington McDonogh, teacher.

NIFFAU.—Rev. Thomas H. Amos, Rev. James R. Amos.

MONROVIA.—Mr. Williams' health has not permitted his return to Liberia, though it has somewhat improved. Although his connection with the Board is still continued, he is at no expense to it. His former labors in Africa were greatly blessed, and his anxious desire is to return and resume them.

The church reports no addition to the last year—the number of members still continuing at fifty-four. The Sabbath-school has forty scholars, a part of whom are the re-captured Africans.

The English school, taught by Mr. James, contains sixty pupils. and is reported as in good operation, and the scholars making respectable progress.

The Alexander High School has been conducted with the usual efficiency. As mentioned in the last annual report, Mr. Blyden was allowed a few months' vacation, during which he visited England, Scotland, and the United States. The school, in the meantime, was under the care of M. M. Witherspoon, a former pupil of the school—a good classical scholar, with a fair knowledge of the different branches of mathematics. The various studies have been pursued with the usual success—the number of scholars varying from twelve to fifteen. No young men in any institution of learning, perhaps, can be more diligent in their studies and in their desire to obtain a thorough education. The difficulty of obtaining scholarships induces those who are so privileged to make the best use of their advantages.

The Rev. Edward Blyden, after several years' service as principal of the Alexander High School, resigned his connection with the Board, and accepted the appointment of professor of languages in the Liberia College—an institution located in Monrovia, under the direction of an incorporated society in Boston. The establishment of this institution in Monrovia made it doubtful whether the High School should be continued in the same place. When first established. Monrovia was the most suitable place for it; but the advance of the population and the increase of the settlements on the rich lands of the St. Paul's River make a change of place desirable.

In view of procuring a more suitable location for the institution, and especially in view of the uncertainty as to the funds of the Board being sufficient to meet the current expenses of the different missions, early in last summer it was decided to suspend the operations of the school after the 31st of December. It is now believed that the funds of the Board will justify the continuance of this important agency; and early in April it was decided to open the school as heretofore. In the meantime, measures will be taken, as the way may open, for carrying out the contemplated changes. This will cause no loss of property to the Board. The large school-house in Monrovia for a number of years past has been occupied by the English school, for which it is well suited—a smaller building being found sufficient for the high school.

This institution, though struggling with many difficulties, has already been a great blessing to Liberia. Some of these difficulties will not again occur; for qualified teachers can now be obtained, as they have been for some years past, from its former pupils. This school has already furnished some of the best officers of the civil government. Two of its pupils are in the ministry, and others are preparing for the same important office. It has furnished qualified and Christian teachers for our own schools, and, to some extent, for the schools of other denominations.

KENTUCKY.—Mr. Erskine has three places of preaching: Clay Ashland, Caldwell, and Congo town. The native villages in reach of his labors are also frequently visited. No additions to the church are reported. At Clay Ashland there was seriousness, two applications for church privileges, and a general attendance. At the communion season, large numbers of the re-captured Africans were present at nearly all the meetings. A great many inquiries were made by them as to the meaning of the sacrament, which of course was explained to them. These re-captives are reported as fast acquiring the habits and customs of civilized life. They are seen in the churches and Sabbath-schools, well-clothed, and intent on acquiring a knowledge of letters.

The school was taught the first half of the year by George M. Erskine, a pupil of the Alexander High School. He then received a free scholarship in the University of Edinburgh, Scotland. The school is now taught by James Eden, also a pupil of the High School. It is reported to be full, although the number of scholars is not stated. The good behavior and progress of the scholars are noticed with approbation, both by Mr. Erskine and Mr. James.

HARRISBURG.—There is a small church here, to which Mr. Harrison preaches statedly, and with which is connected a large Sabbath-school, taught by Mr. Harrison and F. A. Melville, a former pupil of the High school. The boarding-school, consisting of twenty boys from the native villages and twelve boys of the re-captured Africans, has been continued through the year: Mr. Melville has the entire instruction of these boys. Having a new language to learn, their progress in education cannot be very rapid, at first; but they form an interesting class of boys, and are well-behaved and obedient. The African races are noted for the facility with which they learn the English language. A few years of such training and instruction as they receive will give each of them a plain education and habits of industry, which will fit them for the privileges in store for them as citizens of a free and civilized community.

SINOU.—This is one of the principal settlements of Liberia. It is about one hundred miles southeast from Monrovia, contains from four to five hundred inhabitants, with a large native and friendly population.

The church is reported as neither increasing or diminishing, though the attendance is regular, and the Sabbath-school well kept up in numbers and attendance.

Mrs. Parson's school is larger than usual, on account of some other schools being suspended. It numbers forty-nine, including two girls of the re-captured Africans.

SETTRA KRU.—The small native boarding-school at this station is still kept up, though often with much embarrassment, on account of the difficulty of reaching it with the usual and necessary supplies. It lies between Sinou and Cape Palmas, and is settled mostly by the Kroos: hence few ships stop at this point on the coast, and the native trade is small. These natives have a high regard for Mr. McDonogh. They claim him as their judge to settle the disputes among themselves, and to aid them should they be oppressed by others. The school, at the last account, had fourteen children, four of whom were Congos. Feeble as the agency has been at this station, it has not been without fruit. The habits of the people are partially civilized, and there has been much knowledge of gospel truth made known to both the young and the old.

MOUNT COFFEE.—This station is about fifty miles east of Monrovia. The situation is deemed the best for health of any in Liberia. Mr. Miller, with much labor, has finished the buildings, and his family is now residing at the station. The buildings are well adapted for the work of the mission; and although they cost more than was expected, the improvements will be needed in carrying forward the necessary work. Mr. Mackey and Mr. James, who visited the station, report the location as being most suitable. A number of villages of the Golah tribe are in the immediate vicinity. They are pleased with the prospect of having their children educated.

Four of the re-captured Africans are in Mr. Miller's family receiving instruction. Ten orphan children, whose parents were, either one or both, American born, are extremely anxious to come to the mission school. Also sixteen from native families are equally desirous to be received. The impression prevailed that a manual labor school was to be established, and all these expressed their willingness to work on the farm for their support. When the farm is opened there is no doubt but an efficient boarding-school could be sustained at a comparatively small expense.

Mr. Miller has regular service in English, on the Sabbath forenoon, at the mission station, at which a number of the natives attend, although their attendance is not very regular. In the afternoon he visits some of the adjacent villages, and preaches through an interpreter. The attendance is various, and generally the attention is very good.

NIFFAU.—The commencement of this station, situated half-way between Sinou and Cape Palmas, was mentioned in the last Annual Report. At first, the attendance of the natives at religious service on the Sabbath was good, between two and three hundred being usually present. In January, 1861, a boarding-school, with twenty-four scholars, was commenced. In March, the school was reported as containing twenty scholars, and the aspect of the field as still hopeful. In April, it was found to be very difficult to keep the boys in the

school, the religious services were not well attended, the head men were unwilling to protect the property of the mission, and no redress could be obtained for articles stolen.

In July, these brethren made a tour into the interior. They found the country very populous, the inhabitants kind to them, but most profoundly ignorant of divine things. It was their opinion, that for a hundred miles inland, if these tribes could be reached, the field of missionary labor would be far more encouraging than among the tribes on the coast.

On their return, they found their prospects still more discouraging and embarrassing. They describe the natives as outlaws, thieves, and robbers—fraudulent, perfidious, and avaricious; and that even the traders cannot live among them, and seldom call at the settlement. Later accounts state that not a single headman was friendly to them or to their work, and that the children were all taken away from the school; that the health of Mr. James Amos had for months been suffering with fever, and the health of Mr. Thomas Amos was suffering also; that, in this state of things, they had come to the conclusion that it was best to suspend all further effort at that station for the space of two years.

In these circumstances, the Committee authorized the return of Mr. James Amos, on account of his health. They advised that a further trial be made of the mission under the charge of Mr. Thomas Amos, assisted by a competent teacher from Monrovia, one of the former scholars of the Alexander High School.

CORISCO MISSION.

EVANGASIMBA.—Rev. James L. Mackey and Mrs. Mackey; Charles L. Loomis, M. D., licentiate preacher in this country; Rev. Robert H. Nassau, M. D., Miss Mary Latta, and Mrs. G. McQueen, widow of the Rev. George McQueen, Jr., formerly of this mission.

UGOVI.—Rev. Cornelius De Heer.

ALONGO.—Rev. William Clemens; Mrs. Clemens, in this country; Rev. Walter H. Clarke; Mrs. Clarke, in this country.

OUT-STATIONS.—*Cape Esterias*—Andeke Inenji, licentiate preacher; *Ilovi Island*—Ibio Ikenge, licentiate preacher; *Kombe*—Belevi, Bible reader; *Marica*—Native teacher; *Ulembana*—Native teacher.

Some changes have taken place in the force of this mission during the past year. On the 12th of May the Rev. Thomas S. Ogden was removed by death, and his wife and child some months afterwards returned to this country. On the 20th of August, Mrs. E. H. Loomis was removed by death, and her husband, the Rev. Charles L. Loomis, M. D., on account of want of health, returned to this country in November. On the 1st of January, Miss Maria M. Jackson was united in marriage to the Rev. Walter H. Clarke, of the Gaboon mission of the American Board. Mr. Clarke has since been appointed a missionary of the Board at Corisco. Mrs. Clarke, on account of the want of health, returned to this country for a season in November. On the 2d of July, the Rev. James L. Mackey, Mrs. Mackey, the Rev.

Robert H. Nassau, and Mrs. G. McQueen sailed for Corisco, where they arrived on the 1st of September.

EVANGASIMBA.—As stated in the last report, there is but one church organization on the island, and the communion is celebrated at this station. At the other stations religious services are maintained, but here the missionaries and native Christians, from all the stations, meet together once in three months for commemorating the Sacrament of the Lord's Supper, and other religious exercises, and at these seasons the attendance is large, filling to overflowing the largest chapel.

Embracing all the stations, nineteen adults have been received into the church on profession of their faith and baptism. Two have been restored who were under suspension. Three infants have been baptised. Two persons have been excommunicated, and ten have been suspended from church privileges. Whole number of church members, adults, eighty-two, of whom seventy-five are natives; infants, nine. In Sabbath-schools, one hundred and sixty. Sums contributed to the Boards of the Church \$150, and to miscellaneous objects \$49. The general attendance of the inhabitants is not so large, nor is there the same evidence of an active work of grace as at some previous times. Still there is much that is deeply interesting at the different stations, and much to encourage the laborers in their missionary work.

At this station there has been preaching twice on the Sabbath, and generally once during the week, besides daily morning and evening services at the two dwellings of the missionaries, accompanied by familiar exposition of the Scriptures; these services are well attended by the neighboring people. The native converts hold a weekly prayer-meeting by themselves. The candidates for the ministry, and sometimes others collect the people together on the Sabbath for exhortation and prayer. The Sabbath-school, with the exception of three Sabbaths, has been regularly sustained, the number of scholars varying from thirty to sixty-five, ages from six years to sixty. Two Bible-classes have been formed of those who can read. A class of inquirers meet at the close of the Sabbath-school. Two candidates for the ministry, and three native assistants for the main land, besides a few other promising youth, receive special instructions from one of the missionaries.

The female boarding-school contains twenty-four pupils. It is justly regarded as one of the most important agencies of the mission. There has always been much difficulty in obtaining female pupils, though the difficulty is less now than formerly. All the habits, prejudices, and superstition of the people were against any instruction being given to the females. The religious training of the pupils, as in all the mission schools, is of course carefully attended to. Besides the common school lessons, they are taught sewing and other domestic duties. Mr. Nassau has now the general superintendence of the school. Miss Latta has labored with much patience and ability in their instruction, and with much success. Mrs. McQueen has the general charge of the indoor work, and assists in the care of the girls when out of school.

The labors of Dr. Loomis, as a physician, in the absence of Mr. Mackey, were found to be most important. Among the people there was an unusual amount of suffering. Maladies of a malignant type have prevailed. Their frequent wars have furnished many gunshot wounds, and severe wounds by knives. Besides, there were thirty-two cases of intermittent fever, remittent five, malignant five—two of which proved fatal. These were the devoted and beloved members of the mission, Mr. Ogden and Mrs. Loomis.

UGOVI.—This station is on the south side of the Island, and is under the care of Mr. De Heer. It includes a chapel for regular preaching, a Sabbath-school, and a boarding-school for boys. Religious services have been held twice every Sabbath. The attendance has not equaled that of former years, the average number being sixty, including all belonging to the station. This is only about half the number reported last year as the usual attendance. Three meetings for prayer and instruction are held during the week, and a female prayer-meeting. The Sabbath-school is attended by forty-seven scholars, old and young. After the Sabbath-school a meeting is held for a class of inquirers, consisting of eight members. During the year four were admitted to the privileges of the church, making the number of members at this station eighteen. Mr. De Heer bears full testimony to the good standing and careful conduct of the native converts, although they were exposed to many temptations. They give evidence of their growing grace, and in the knowledge of the Saviour, and are regular and punctual in their attendance on all the religious meetings.

The boarding-school numbers twenty-seven, and there are besides a few day scholars. Their studies are the same as stated in the last Annual Report. Their progress in learning, and their good behavior are especially noticed. Two of the oldest scholars are members of the church. One of these has been employed as an interpreter, and the other in teaching, and both are exerting a good influence on the scholars.

ALONGO.—This station is on the north side of the Island, under the care of Mr. Clemens and Mr. Clarke. Their missionary labors are substantially similar to those at the other stations—preaching the gospel to the people around them, and conducting a boarding-school for boys belonging to the tribes on the main land, with the view of raising up a native ministry for the benighted regions from which the scholars of the school are received.

Regular preaching of the gospel has been maintained through the year. The congregations have very much diminished, compared with the attendance of last year. There are between thirty and forty living at the station, including the scholars of the school. These are regular in their attendance. Of those living outside of the station, sometimes as many as forty may attend, but often a less number. The Sabbath-school is composed almost exclusively of those at the station.

Without the agency of a native ministry, no means seemed to be practicable to reach the tribes on the main land. Hence the plan was

adopted of having a school on Corisco composed of children and youth from those tribes. From infancy the school has grown to be a centre of interest to those around the mission. Whilst the tribes on the main land have shown no signs of distrusting the missionaries, to whom they have committed their children for instructions, the people on the Island have never withdrawn their protection. This is the more remarkable, as they have several times been at war with tribes whose children were in the school.

The school proper contains twenty-five scholars. Of these sixteen have been two years in the school, and nine have been four years. There have also been six irregulars, making in all thirty-one under instruction, from six different tribes, including the Benga. The first class of sixteen have advanced in the elementary branches to the English Readers, and the English New Testament, and in Benga to the gospel by Matthew and the Shorter Catechism. A part of this class memorise a verse daily in the English Testament, and several are taking their first lessons in penmanship. Two of this class are members of the church.

Of the second class, who have been five years in school, three have been employed as assistant teachers, one is a candidate for the ministry under the care of the presbytery, and three are assisting in translations. The secular studies of the class have been philosophy, astronomy and composition. Seven are members of the church, three of whom were received during the year.

The six irregulars are young men who designed to devote themselves to the work of the Lord as Bible readers. Two have discontinued their studies, and one is temporarily absent. Two of the others are from the Kombe tribe, and one from the Benga. These are educated in the vernacular merely. The two from the Kombe tribe have already spent six months on the Muni river: one among the Mbikos, forty-five miles, and the other near the mountains, eighty-five miles distant from Corisco. Africa is the land of the colored race, and they must bear the lamp of life to their kindred. The two here mentioned are preparing to return to their respective fields, to give themselves permanently to their work.

OUT-STATIONS.—The Island of Ilovi is near the main land, in the bay of Corisco. The labors of Idio have been continued during the year, and he has retained the full confidence of the people of this island. Cape Isterias is on the main land south of Corisco. The inhabitants there have given a cordial invitation to Andeke to labor among them, and the church of Corisco have engaged to furnish his support as their missionary. The work on the main land at these out-stations is exceedingly interesting and full of promise to these dark and benighted regions. In October last, Mr. Clements wrote: "Our work has greatly enlarged among the natives living on the main land. This is a part of the work which greatly rejoices our hearts—not so much for what has been already done, as in the preparation for occupying the field in future. One licentiate of our presbytery now resides permanently on the Island of Ilobi, and breaks the bread of life to his countrymen. He has spent some time in building a house, on ground

purchased by the mission, at a cost of \$14.45. One precious soul has already been gathered from this field. A Bible-reader has been living in the Kombe tribe, north of Corisco. His aim is to read and explain the sacred page according to his humble ability. The Lord has graciously been present with him, though none have yet been received into the church—he being too far separated to attend with his candidates at the church on Corisco. He has likewise completed a bamboo house, at the small expense of \$15.52, sufficiently large to hold his congregation. . . . There are others also ready to be sent out to gather souls to the kingdom of God. These young laborers take up their cross for Christ's sake, for there are perils among the heathen; yet, with the love of Christ sustaining them, they are willing to give themselves to the work. . . . As a mission, we are endeavoring to place these laborers at suitable intervals among the tribes. As far as our explorations have extended, little opposition is anticipated from the heathen. The country, with its unhealthy climate, still spreads out before the heralds of the Cross. But the glorious gospel of the Son of God shall triumph; for the oath of the everlasting God stands pledged for its fulfillment: "*And in thy seed shall all the nations of the earth be blessed.*" As late as December last, Mr. Mackey wrote: "Our work on the main land assumes more and more interest. Our little church has undertaken to support Andeke, one of our licentiates on the main land. He has been a week or two at Cape Esterias, and was warmly welcomed by the people. They expressed great desire to have him stay among them, and he will most likely be sent there by the presbytery. At Kombe, forty-five miles north of Corisco, we have Belevi, not yet licensed, but a Bible reader. He has great ability as a speaker, and his labours, in holding prayers meetings and exhorting the people, have been greatly blessed. He has a class of inquirers numbering twelve. Mr. Clemens has been twice to see him, within a few months past; and he and I expect to go together, in a few days, to examine several of the inquirers with reference to their baptism."

The proposed visit to Kombe of these two brethren, accompanied by two of the elders and some members of the church of Corisco, the former as a committee of the session, took place in January. A full account of this visit is given in the interesting journal of Mr. Mackey, published in the *Home and Foreign Record*, of May. They were most cordially received by the community, and spent several days in preaching and other religious services among the people. The inquirers were most carefully examined, and six of them were received into the communion of the church. The audience on the Sabbath was large, and all appeared to be deeply interested. After sermon, these six young men were baptized, and sat down with the brethren from Corisco at the table of the Lord.

In view of such tokens of the Divine presence, let the people of God, in their churches at home, praise the Lord for his wonderful grace to those hitherto sitting in the region and shadow of death; and let them not cease to pray that these native converts may be preserved blameless in the midst of the surrounding heathenism, and that even there they may be as lights shining in a dark place, in this benighted land.

REV. E. W. BLYDEN'S ADDRESS,

at the Annual Meeting of the Maine Colonization Society, June, 1862.

The speaker said he would not attempt a description of the life or customs of Liberia, with which most of his hearers were doubtless already familiar; but would rather give the testimony of eleven years' residence in the country to the great good which the Colonization Society had done and was doing in Africa. He was convinced that if the work were thoroughly understood by all the white and black men of this land, it would engage their deepest attention and enlist their warmest interest.

It may be thought that the growth of Liberia has been slow. Numerically it has been so; but in substantial, solid growth in all those elements which are necessary in laying the foundation of a nation, and in building up an empire, the growth has been remarkably encouraging. Those who cast upon the supporters of this Society the odium of hostility to the race, and give the credit of great sympathy with them to a set of men who are only partial and temporary in their benevolence, ignore the principle that results, in the moral as in the physical world, of great and permanent importance are generally of tardy development. The founders of Liberia looked upon the negro as a man, needing for his healthful growth all the encouragement of social and political equality. They provided him such a home in his fatherland; and while a partial and narrow sympathy was pouring out complaint and invective, they planted the seeds of African nationality, and reared on barbarous shores the spectacle of a thriving, well-conditioned, and independent negro State.

Many of the advocates of the abolition of slavery do not desire to see the negroes form themselves into an independent commonalty; they believe them fitted only for a subordinate position. They expect them, when the country is delivered from slavery, to find their way among the free laborers, there to remain, pitied and patronized, held up—not allowed to stand alone. They do not realize that the words *Nationality* and *Independence* possess a charm and music for the negro as for them. The upholders of this Society show a truer appreciation of humanity in striving to deliver the race from this overshadowing, dwarfing patronage, in giving them a field of action where they have the whole battle to wage for themselves.

The superior advantages of the negro position in Liberia have never been fully set forth in all the eulogiums of the colonization papers. They can never be expressed. The sense of responsibility that comes upon him when he finds himself surrounded by his own people, taking the lead in every enterprise, assuming the high attitude of an actor—arouses his manliness, enlarges his mind, ennobles his soul. Many hope that the growth of free institutions and the progress of Christian sentiment will eradicate the intolerant prejudice against them that forbids their attaining in this country the distinction of true manhood. They may have that effect; but by that time

the negro will have passed away, victimized and absorbed by the Caucasian.

There is everything in the condition of the negro, and the lessons which the European daily imbibes, to perpetuate the bitter prejudice, and to produce the conviction that it is destined to be permanent.

Reviewing some of the heavy disabilities under which the black man suffers in this country, the speaker asked, "And now, is it common sense, is it philanthropy to advise him to remain here and fight it out? What has he to fight with?" He did not blame white men for advising so, for they could not thoroughly enter into the case, but it grieved him to hear colored men take up the cry against Africa. But he would say that he had not yet found in this land one black man of standing and intelligence who opposed colonization. All the bitter and unrelenting opposition comes from the half-white men.

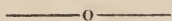
The speaker said he saw no other solution of the negro question in the United States than that proposed by the Colonization Society—of transferring these people back to Africa, and building up an African empire of respectability and power. For supposing it were possible for black men to rise to the greatest eminence in this country, yet so long as there was no negro power of respectability in Africa, and that country remained in her present degradation, she would reflect unfavorably upon them. Africa is the appropriate home of the black man, and he cannot rise above her. If no negro state of respectability be built up in Africa, no negro government permanently established, then prejudice will make its obstinate stand against all the wealth, and genius, and skill that may be exhibited by negroes in North or South America. He did not deny the greatness and arduousness of this task. He briefly enumerated the main features of the work.

But to the Christian the secular aspects of the work of the Colonization Society are but a small part of the glory of the enterprise. Social and political influence is not the end of Christian labor, though a necessary accompaniment. The great and crowning reason which justifies the Society is the regeneration of that continent. The speaker said he had a strong belief that the evangelization of Africa is to be rapid and sudden, and that it is to be brought about through the influence of Christian colonists. No other means of all that have been tried during the last four or five centuries have proved so efficient in the work of African civilization as colonization. The seventeen thousand Christian colored men in Liberia influence, through schools, churches, commerce, and agriculture, over a hundred thousand heathen, while two hundred thousand are subject to their laws. The Africans are not, as some imagine, incorrigible, but are very easily influenced.

The closing paragraph of the address we give in full, in the words of the speaker :

"This is a noble work in which this Society is engaged. It is one of the grandest philanthropic efforts of the age. I believe there are many connected with the colonization cause who do not appreciate its far-reaching and wide-spreading results,—who look upon it only as a

political measure, as a social purifying of the country. But the Almighty has more intimately connected the civilization and evangelization of Africa with negro slavery and degradation in America than men generally are disposed to admit. Slowly but surely He is making the wrath of man to praise Him. He is never in a hurry. He inhabiteth eternity. He can afford to wait. A thousand years with Him are as one day, and one day as a thousand years. We, in our finite sphere of operation, are impatient, and anxious for immediate results. When urged to undertake enterprises of great benevolence, we hesitate because we fancy that nothing remarkable will be effected in our lifetime. But we must 'learn to labor and to wait.' I look for the day when black men in this country, roused to a sense of their condition here, and of their duty to Africa, will rush to those shores to bless that benighted continent. Ethiopia shall soon stretch forth her hands unto God. The Almighty hath decreed it. Soon shall those beautiful valleys, now lying in mournful loneliness, be peopled by a happy and thriving population. Soon shall those charming hill-tops all over the land, now untrodden by the foot of man, be crowned with temples to the Most High. Soon shall Science again establish her sway in Africa. The vast wilderness and the solitary places, yielding to the hand of culture, shall blossom as the rose. Genius, and learning, and skill shall revolutionize the land. Ethiopia, in all her length and breadth, shall be filled with the knowledge of the Lord, as the waters cover the sea. For the mouth of the Lord has spoken it."



[From the Congregational Journal, Concord.]

AFRICAN COLONIZATION.

The New Hampshire Colonization Society held its annual meeting at the North Church in this city, on Thursday evening, June 12th Joseph B. Walker, Esq., presiding.

The exercises were commenced by prayer and reading a portion of Scripture, by Rev. Dr. Bouton; followed by a few remarks from the President, Mr. Walker, saying, in substance, that the character of this Society was not well understood, and was considered by some to be a kind of emancipation society, while it only proposed to assist such as were at liberty, and desired to be relieved from the invidious distinctions under which they live here, and helped to settle in organized society in a free republican Government, and in the land of their fathers. He also spoke of the encouragement afforded, in the fact that the enterprise had been so highly prospered, as that Liberia was at length recognized as an independent Government, and reckoned as one of the nations of the earth; and then followed his remarks by reading a few interesting extracts from a letter written by the President of the Society, Rev. Charles Burrows, D. D., who was detained from meeting with the Society by ill health; and concluded by introducing the Rev. Franklin Butler, of Vermont, who addressed the

audience in an unusually interesting, eloquent, and impressive manner. He said in substance: "Thirty-eight years ago this Society was formed in the Capitol, in this city, by gentlemen from different parts of the State, chiefly connected with the Legislature, then in session. The scheme of the Society in American hands was untried, and encompassed with many difficulties. But those noble philanthropists and patriots of 1824 went forward, and now, near the centre of the West Coast of Africa, floats a banner with its six red stripes and five white, its archangular blue ground upon the upper corner next the staff, with a single central star of white. It is the national flag of the colored man's Republic, which to the eye of faith, is a beautiful symbol of all that is great and good for a most despised and oppressed race.

"It was erected, under Providence, by the American negro, under the auspices of that magnificent enterprise in which you, Mr. President, and the members of this Society, are engaged, and it is emblematical of all manner of good for Africa. The first breath upon its folds bore the news to all civilized nations, that the days of the slave trade were numbered—that Africa was about to protect herself—that what all the navies of the world could not do without her, she was resolved upon attaining by her own right arm in the name of the Great Jehovah.

"Liberia affords delightful homes for the returning descendants of Africa. The American African becomes possessor of the soil, with all the rights and privileges of a citizen under any government. The prejudices and oppressions which attend him wherever he goes in this country, cease the moment he reaches Liberia, and he springs forth a new creature in a new world. Perfect social equality—a field for honorable enterprise without limit—American principles and customs—the English language and Bible—a republican Government, of colored officers and citizens—the union in himself and brethren of the Anglo-Saxon civilization and African organization—these, and many like things, welcome the intelligent emigrant, and combine to render his advent to Africa *more like the return of a long lost child to its mother's arms*, than the approach of a stranger to a foreign land."

He showed how Liberia was developing the material resources of Africa, and introducing civilization upon a durable basis, and giving promise of the ultimate evangelization of the whole continent; and said: "We see the day-star of hope for long-neglected Africa, rising upon the darkness of the mournful centuries, and this poor mother of captives lifting up her head with joy at the sight of her returning sons from far, and daughters from the ends of the earth."

The speaker then alluded to circumstances at home, saying: "The struggle which is now going on in our country, with the flash of red artillery, and the gleam of the bristling steel, gives an illustration of the magnitude of our work. For forty years the friends of colonization have been laboring, in despite of every obstacle that could be thrown in the way of a good cause, to erect, under Providence, by the American negro, a Government, a Country, a Home, for the man of color in Africa, before the 'wind-storm and tempest' should come."

* * * "A race that has for two centuries been among us, neither assimilating and disappearing by intermarriage and amalgamation, nor rising to perfect social and civil equality. now knocks at our door with its million hands, for the answer of Christianity and patriotism to their long unrequited claims and their present inevitable necessities; and what shall be done is the great question of time. Temporary expedients under a military necessity upon southern or northern soil, will not suffice for the answer of an inquiry which relates to the ultimate good of the race. Shall a territory be set apart for them on this continent or adjacent isles?" * * * "The destiny of the American negro, we trust in God, is not that of the American Indian. The colonization in any manner upon this continent can be but a temporary expedient, for the march of the white man is safe and rapid to the possession of the whole land.

"What, then, shall be done for these poor oppressed people, since legislation in some of the States that have been foremost in breaking their bands, is now tending to reduce them to a degradation and sorrow worse, if possible, than that of their former severity?" * * * "The increasing repulsions of America, and the increasing attractions of Africa, excite them to thoughts and desires that augur an approaching change. They are inquiring, hearing, reading, thinking about Africa." * * * "Nor is this less observable among their brethren, the whites." * * * "The stream may be checked to-day, but it will only accumulate force by obstructions, widening and deepening by delay, until at last it shall sweep away all obstacles and bear on its bosom the living freight of willing emigrants to the land of their ancestors. And the tears of the weeping mother, who now lifts up her bleeding hands for the return of her children, will finally be wiped away, and the voice of her lamentations be changed into notes of joy and gladness."

At the close of the address, Rev. C. W. Flanders, D. D., of this city, introduced the following resolution, which was unanimously adopted:

Resolved, That in view of what, under God, the colony of Liberia had become, and in view of its future encouraging prospects, it is a subject of profound satisfaction to the Christian philanthropist and patriot, that the colony of Liberia has been recognized by the Government of the United States. And while we would thus record so memorable an event, we would express our devout gratitude that God raised up the American Colonization Society, under whose auspices the Republic of Liberia has attained its present high position.

The public exercises then closed by a benediction by Rev. Dr. Bouton.

The Society then held a business meeting, electing the following officers for the ensuing year:

President—Rev. Charles Burroughs, D. D.

Vice Presidents—Hon. N. G. Upham, Concord; Rev. D. J. Noyes, D. D., Hanover; Hon. Wm. Hale, Hinsdale; Rev. John K. Young, D. D., Conia; Hon. Joel Eastman, Conway; Rev. Z. S. Barstow,

D. D., Keene; Simeon Ide, Esq., Claremont; Hon. John H. White, Lancaster; and Rev. B. P. Stone, D. D., Concord.

Secretary—S. G. Lane, Esq.

Treasurer—L. D. Stevens, Esq.

Managers—Hon. Onslow Stearns, J. B. Walker, Wm. L. Foster, Rev. C. W. Flanders, Rev. H. E. Parker, and Horace Webster, Esq.

Ex-officio Managers—L. D. Stevens and S. G. Lane.

On motion the Society then adjourned.

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[From the Colonization Herald.]

GENEROUS AND DECISIVE ACTION.

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The House of Representatives have taken an honorable step in the interest of humanity, having, on the 3d of June, passed a bill recognizing the nationality of Liberia. The speeches in its favor are highly spoken of, especially those of Messrs. Gooch and Thomas, of Massachusetts, Maynard, of Tennessee, and Kelley and McKnight, of Pennsylvania. From the speeches of the two last named gentlemen we present such extracts as we can find room for—regretting that our space will not permit our doing them and the entire discussion greater justice.

Hon. W. D. KELLEY said: “For the last fifteen years, although Liberia numbers only some ten thousand American emigrants and about five thousand civilized and christianized native Africans, they have maintained an independent Government, modeled on our own, with an executive, legislative, and judicial department, each independent in its sphere, and co-ordinate with each other. Our decisions are quoted in their courts, our language taught in their schools, and the word of the God we worship made known to them in their churches from the Bible as in our own. Civil equality and religious freedom prevail among them; their schools, college, and churches are prosperous, and have been largely instrumental in enabling them to extend their jurisdiction over and assimilate several hundred thousands of docile but aspiring heathens.

“It is a fact worthy of note that when the site was purchased for the New Jersey colony, the chiefs who ceded the land insisted upon one stipulation as the most important element of price. It was, that they and their people should be guaranteed the right to attend the churches of the colonists, and their children have admission to their Sunday and day schools on the same terms as those of colonists.

“There, sir, is a Republic which has grown as the American col-

onies did not grow. Our fathers had a savage and hostile people to contend with, and they almost extirpated them. The Liberians find a loving but degraded people to absorb and elevate. Thus, year by year, the limits and influence of that Republic have been extended, and they will continue to extend until those who legislate in this Hall a few generations hence will find their commercial relations with the Republic of Liberia grown to a magnitude and importance equaling those of the leading nations of the world. They are an agricultural people; they give us the products of the tropics—coffee, sugar, spices, *lignumvitæ*, palm oil, cam-wood, and such dye stuffs as the world has never produced—stuffs for dyes that neither light nor acid will affect.”

HON. ROBERT McKNIGHT is thus reported: “So long as the year 1800, on the very threshold of the present century, the State of Virginia originated the project of colonizing the people of color from the United States on the coast of Africa, the home of their fathers; and her Governor, James Monroe, was instructed to correspond with President Jefferson on the subject. After some ineffectual negotiations, through our minister to England, with the Sierra Leone Company, the project was dropped. Sixteen years subsequently, Virginia and New Jersey moved simultaneously towards the same philanthropic object—Virginia acting through her Representatives in Congress, and New Jersey by the self-denying labors of Rev. Robert Finley, who visited this city at that period, conferred with eminent citizens from all parts of the country, and convened, in the Hall of the House of Representatives, on the 20th of December, A. D. 1816, a meeting, over which presided Henry Clay, then Speaker of the House of Representatives. At this meeting was initiated the American Colonization Society, which assumed an organized shape on the 1st day of January, A. D. 1817, by the election of Bushrod Washington, of Virginia, as president, and as vice-presidents, Henry Clay, of Kentucky, Henry Rutgers, of New York, Samuel Smith, of Maryland, W. Phillips, of Massachusetts, Andrew Jackson, of Tennessee, Robert Ralston, of Pennsylvania, John Taylor, of Caroline, Virginia, Robert Finley, of New Jersey, William Henry Crawford, of Georgia, and Richard Rush, of Pennsylvania. Those were the halcyon days, when men of the South and the North, of the slave and the free States, and of all parties, could confer and discuss, and fraternize in earnest efforts to ameliorate the condition of that unfortunate race, sufferers themselves, and at the same time the ‘spring of woes unnumbered’ to the Republic where, under Providence, their lot had been cast.

“Through the instrumentality of this Society, during the Administration of President Monroe, an ardent friend of the scheme, territory was secured on the west coast of Africa, and early in 1820 the first emigrants from America embarked at New York for Liberia—that Liberia which to-day knocks at your door for recognition and kindly greeting. Many of the great, good men of Vir-

ginia, Maryland, and Kentucky, in addition to those already named, were long-trying and warm friends of Liberia. From Virginia, Chief Justice Marshall, Charles Fenton Mercer, and McDowell; from Maryland, Howard and Latrobe; from Kentucky, Young, Underwood, and the Breckinridges, (Robert J. and William;) nor may I omit here that eminent divine whose name was given to the first High School in Liberia, Rev. Dr. A. Alexander, of New Jersey.

"The colony then and there established, grew, and developed, and extended alike her territory and her influence, and with similar adjacent settlements and colonies, was in 1839 united into a commonwealth, and, starting afresh in the race of national progress, adopted a constitution on the 26th day of July, A. D. 1847, and was ushered into the family of nations as the Republic of Liberia. From every consideration of duty and policy, natural, commercial, political, and national, our own Republic should have been the first country to extend the right hand of fellowship and welcome to her young sister. She owed it alike to Liberia and herself.

"Very soon after her declaration of independence, her President, Roberts, visited this country to ask us to lead off in recognizing the infant Republic. But just about the time of his arrival, it happened that the schooner Pearl was detected in running off slaves from this capital. The excitement and bad feeling consequent were such as to forbid, in the opinion of the friends of Africa, any hope of favorable action then, and Mr. Roberts promptly sailed for Europe. The nationalities of Europe were not so tardy in seeing the plain path of policy and duty, and on November 21, 1848, Great Britain, whose foreign policy then, as now, was shaped by the able and sagacious Palmerston, recognized the young Republic, and concluded a treaty with her, 'on the footing of the most favored nations,' and stipulating to 'extend to her any favor, privilege, or immunity, which she has granted or may hereafter grant to the citizens of any other State.' Her example was soon followed by Belgium, Prussia, and even slaveholding Brazil; and subsequently by the three Hanseatic towns of Lubec, Bremen, and Hamburg. Imperial France, also, too sagacious and politic to be swayed by small and narrow prejudices when they come in conflict with national policy and aggrandizement, recognized, and on April 17, 1852, negotiated a treaty with Liberia, wherein they mutually agreed to treat each other on the footing of the most favored nations. While more recently, the kingdom of Italy, youngest born among the nations, has stretched out her hand, and grasped that of her African sister. Yet during all these years of growth and progress, the great and free Republic of America averted her face from her own child; and not until that child has been adopted, and fostered, and cherished by strangers, does she now propose to make tardy atonement for long remissness.

"It has been to our glory that we planted the seeds of freedom, civilization, and Christianity on the shores of heathen Africa; and to our shame, that we have so long abandoned the culture and nur-

ture of the plant to others. I trust all this has passed away. We gaze to-day on this distant Republic to find her not merely recognized as an equal by ten respectable Powers, but growing alike in territory, wealth, civilization, learning, and influence.

"Liberia extends in length along the coast some six hundred miles, and back towards the interior from fifty to one hundred and fifty miles. Her population is composed of some seventeen thousand Americans, twenty thousand native Africans, assimilated to the former in civilization and religion, living on her territory, subject to her laws, and speaking the English language. The government, modeled after this country, is controlled by a president, vice president, cabinet, a house of representatives, and a supreme and inferior courts; all the offices being filled by colored men. She has her churches, her common schools, her seminaries, her college, and her newspaper press.

"Her soil being fertile and well watered, agriculture receives much attention; and coffee, sugar, palm oil, and cotton products are shipped to distant lands. More than forty vessels built, owned, and manned by Liberians, are employed in their coast and river trade; while the State owns three brigs, a bark, and a steamer. engaged in foreign trade, the great bulk of which is being rapidly seized and appropriated by England, ever vigilant to secure all aids to her commercial supremacy. Her products and trade are rapidly growing, as illustrated by the following table of exports, showing seven years' progress, furnished from an authentic source:

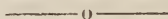
	1852	1859.
Coffee.....	None exported*	5 tons.
Sugar.....	"	103 "
Cotton cloths.....	"	18,000 "
Palm oil.....	3,000 tons.	7,500 "

"The two most important articles of growth and trade from West Africa are cotton and palm oil. Of the former \$1,450,000 worth are annually exported, of which \$200,000 passes through Liberian ports, and the balance through Lagos. This growth of cotton has excited hitherto the attention of other countries, and is especially interesting now to them and us, because of its partial failure in this country from the disturbed condition of the cotton region. From the Abbeokutan country were exported in 1852 two hundred and thirty-five pounds of cotton, and in 1859, three thousand four hundred and forty-seven bales. The amount of palm oil imported into Great Britain from West Africa is shown by the following decennial table, ranging from 1790 to 1860:

First decennial period.....	1,325 tons.	\$307,800
Second decennial period.....	5,377 "	1,080,640
Third decennial period.....	13,927 "	4,019,647
Fourth decennial period.....	45,912 "	10,284,288
Fifth decennial period.....	1,260,781 "	281,414,944
Sixth decennial period.....	2,139,430 "	479,232,320
Seventh decennial period.....	3,789,201 "	848,781,024

"An average of \$84,878,000 per annum. This increase in a

single article of commerce is astonishing, and it is a notable fact that, at the points where most of this is exported, large shipments of slaves were formerly made. Now all that is changed, verifying the maxim that 'commerce is the hand-maid of religion.' In addition to the articles named, Liberia produces and exports ivory, cam-wood, gums, palm nuts, ginger, hides, indigo, ship-timber, &c. Most of this immense trade is now enjoyed by these countries already mentioned, having treaty stipulations with Liberia, whereby no discrimination is made against her vessels and cargoes; whereas those entering our ports are compelled to pay an extra duty of one dollar per ton on the vessel, and ten per cent. on the value of the cargo. (See Brightley's Digest, page 354.) I learn that this discrimination has already forced three vessels, which formerly ran regularly between Monrovia and New York and Baltimore, to seek the port of Liverpool. Vessels trading with Liberia are thus treated less favorably than those trading with China, Siam, and Japan, for which treatment no satisfactory reason can be given."



SOUTH AFRICAN DISCOVERY.

Interesting letter from David Livingstone, narrating his recent Exploration.

The following interesting letter from David Livingstone, LL. D., D. C. L., etc., the great African explorer, having been just received during the summer recess of the Geographical and Statistical Society, is published in the *Times*, for the benefit of the members of the Society and the public generally:

RIVER SHIRE, Jan. 6, 1862.

Having recently returned from the exploration of about two hundred miles of Lake Nyassa, a few notes respecting this part of the Lake region, of intertropical Africa may not be unacceptable to my fellow members of the American Geographical and Statistical Society

We carried a boat past the Murchison* cataracts of this river, in August last, a distance of thirty-five or forty miles; in that space we have five considerable cataracts of one hundred to one hundred and fifty feet each to the intermediate spaces; are very rapid too, as may be inferred by the total descent being twelve hundred feet. When we launched the boat on the Upper Shire, we were virtually on the lake, though sixty miles distant—for that part of the river partakes much of the character of a lake. It spreads out in one spot to a lakelet ten or twelve miles long, and five or six broad.

On the 2d of September we sailed into Lake Nyassa, and found it to be very deep. Our means of sounding were very imperfect; we had brought

*So named after Sir Roderick Murchison, President of the Royal Geographical Society.

a lead line of thirty-five fathoms. Failing to reach the bottom at a mile from the shore, we employed a fishing line, and found bottom in a bay at one hundred fathoms, or six hundred feet, but a mile outside of the bay we felt none, with one hundred and sixteen fathoms, or six hundred and ninety-six feet. The water is cool in consequence of its large volume, and alligators—being well fed on fish, seldom molest men—allowed us to bathe in its waters whenever we chose. This great luxury can be enjoyed in but few African rivers, and palisades are often made by the natives to protect women in drawing water against these dangerous reptiles. The shape of the lake is, with the help perhaps of a little imagination, somewhat like Italy on the map. The ankle of the boot is the narrowest part, about eighteen or twenty miles, that is, if we exclude the arms of its southern end. One of these, thirty miles long and ten or twelve broad, is prolonged into the Shire; the other, about the same breadth, is eighteen miles long, and if we reject the shape, we may say that the southern end has a forked appearance. It expands up toward the north to fifty or sixty miles. The length is over two hundred miles, probably two hundred and twenty-five, but we failed to reach above the two hundred.

It begins in latitude $14^{\circ} 25'$ South, and extends into the southern borders of 10° South latitude. It lies between 35° and 36° East longitude, and is very nearly straight. We sailed along the western shore, and found it to be a succession of bays, all opening to the east. We were there during the prevalence of equinoctial gales, and found that furious storms came down with great suddenness from the mountains and highlands with which Lake Nyassa is surrounded. Heavy seas, in which no open boat could live, often get up in fifteen or twenty minutes. There are several small, rounded, rocky islands, covered with forest, and are uninhabited. These would afford no shelter to a ship, for many rocks jut out from deep water near them, and anchorage is to be found only near the shore. Five rivers of from fifteen to thirty yards flow into it from the west. Possibly another of larger size flows into it from the north, but that we did not see. The lake rises and falls about three feet between the wet and dry seasons; the water is fresh, but somewhat earthy tasted, and hard. The population on its shores is prodigiously large; all engage in catching fish by nets, hooks, creels, torches, or poison. Slavery is the only trade they know. An Arab vessel called a *chow*, had lately been built on the lake to carry slaves across, and we daily expect a steamer (in parts) out from England to be carried past the cataracts, and launched on its waters, for a very different purpose. The natives had never seen Europeans before, and we had to bear to be stared at to any amount. They were, upon the whole, civil. No fines were levied, or dues demanded. We were, however, robbed in the sphere of the slavers' operations—the first time we had suffered loss by thieves in Africa. The people are much less honest where slavery goes on than elsewhere, and there they place but little value on human life. We went up to show a mission (sent out by the Oxford and Cambridge Universities) a healthy locality on the highlands south of Mount Zomba, and in trying to induce a tribe called Ajona to desist from slave-hunting, were attacked with poisoned arrows and guns, and but for recourse to fire-arms in self-defence, would soon have been

food for the vultures. They were the first who have attacked us in Africa, and seemed maddened by continual success in clever forays against their fellow-men. Africa is a continent of the Future. It is impossible to recite its capabilities. It is pre-eminently a cotton country, for here the plant is perennial, and requires little of that heart-breaking toil necessary where it is an exotic. No frosts endanger the crops, and the best qualities yield largely. Slave-hunting is the greatest drawback known; it depopulates the country so much that labor becomes dead in proportion to its prevalence. The Portuguese possessions on the Zambesi are valueless, because all the labor is departed to Bourbon—the subjects of His Most Faithful Majesty of Lisbon having performed the part of the boys of the goose with the golden egg.

In addition to the mission of the English Universities, two other missions in this region are contemplated. Healthy localities can be secured on the highlands, which arise on our east to a height of some seven or eight thousand feet above the sea.

I am, &c., &c.,

DAVID LIVINGSTONE.

—o—

WHO WILL THINK OF AFRICA.

Millions rejoice in the distinguished favors of Providence which our National anniversaries commemorate, and all hearts are full of thoughts of America in her trouble. Never have all felt more deeply than now the priceless value of the civil and religious institutions of our country. Prayers, treasure and blood are freely laid on the altar of God and our land for their preservation—and open hands and swift feet abound. But who, in this time of national peril will remember *Africa*—that poor bereaved Queen of the tropics—mother of captives—now lifting up her bleeding hands for the restoration of the children that have been wrested from her by the arm of avarice and cruelty? Those children and their descendents are, in the Providence of God, occasions of fierce strifes and contentions; of great anxiety and distress. Their depressed and unhappy condition in every part of our country excites the pity of every philanthropic mind. Some of the most intelligent of them are turning their eyes to the Republic of Liberia, where colored men rule, and the highest elevation and happiness are proffered, under the institutions of civilized and christian life on the continent of their forefathers. Will American patriots and christians help them in their endeavors to reach that “land of promise?” Can any charitable deed for the negro be more acceptable to God and beneficial to our country, than that which, while it aids a voluntary emigration of enterprising colored people, also tends to civilize and christianize Africa, and elevate the black race. Surely, Africa should have some of our thoughts and charities in these times. Long has she been “the last” and “the least” in these respects—but startling events admonish us, that this has not been pleasing to God! Let “works, meet for repentance,” concern-

ing Africa, hereafter characterize American christians. The Maine Colonization Society has requested a special remembrance in the prayers and benevolence of clergymen and people of this state near this period of the year. Donations may be sent to Freeman Clark, Esq. of Bath, Treasurer of Maine Col. Sec.—*Christian Mirror*, July 8.

AFRICAN CRUELITIES.

Mr. Hinderer is a missionary of the English Church Missionary Society in Western Africa. Some time since he went to the town of Ilesa in the Yoruba country, and he gives a sad account of the cruelties of the kings and people there. The wall of the town, he says, is "at least fifteen feet high, and no less than six feet thick, and *hundreds of human skulls are tempered into this wall*. At the north gate I counted upwards of a hundred, all those of war captives. It is awful to think that the walls were originally built with the sacrifice of two human beings, who were walled up alive. These were none other than the first-born son and daughter of the then reigning king!

"The most dreadful thing is the wholesale slaughter of men, women and children, on the occasion of the death of a king. My host, his first servant (or slave) with several of his household, will have to die with the present king, if they live till his death. I saw also twelve little boys with brass rings on their ankles, who, together with the same number of girls, will have to die with him too, and many others. If the girls come of age before the death of the king, they may be given in marriage; and then twelve other little ones are chosen in their stead. These poor victims have to be buried with the king, in the same grave, some under, some at each side of him, and some at his head and feet. But by far the most dreadful fate is that of two individuals, who have to be *buried alive* with him, one sitting over his head, and the other at his feet, with burning lamps in their hands. And in order that the lampholders may not escape by a bargain with the undertaker *their legs are to be broken* before they take their seat near the king's body. This calamity may soon befall those poor people and children, for the king is by no means a young man. But if a missionary were there, he would no doubt prevail on the king to give up such practices, provided the under chiefs would submit to it.

A black Boy and the white Missionary.

Mr. Hinderer also says: "One of my constant visitors was the king's own son, a little boy of about four or five years old. On the first day of his visiting me, as he was sitting on the ground, looking intently on me and all I did, for hours, he was called to his dinner, when he answered boldly, 'I shall not come: I don't want to eat: here I shall sit and look at the white man till my eye is satisfied.' And on my leaving Ilesa, his grandmother had to tie him on her back, for he would try and run after me, saying he must go with me."

CHRISTIAN TROPHIES IN AFRICA.

The attention of the Christian world has only been directed to Western Africa for about thirty years. Within that time about seventy missionary stations have been established, where are laboring missionaries from the Wesleyan, the Baptist, and the Church Missionary Societies of England, the Basle and Bremen Missionary Societies, and the Presbyterian and Southern Baptist Boards, the American Board and American Missionary Association of this country. From the Senegal river to the Gaboon, over one hundred Christian churches have been organized, with more than 15,000 hopeful Christian converts. Nearly two hundred schools have been opened, in which 16,000 native youths are receiving a Christian education. More than twenty dialects have been studied out and reduced to writing, in which the Bible and other Christian books have been translated, printed, and circulated, and some knowledge of Christianity has been brought within the reach of at least five millions of Africans who never before heard of the gospel.—*Messenger*.

A CARD FROM DR. PLUMER.

We have been requested to publish the following card from Rev Dr. WM. S. PLUMER :—

“By God’s good providence I was born under the Government of the United States. Under the flag which floats over its capital I have always lived. Of my own free choice I expect to live and die under its noble Constitution. I have never thought of a better, nor desired a different form of fundamental law.

“I religiously believe, and I have uniformly held and taught, that civil government is the ordinance of God. I believe the Government of the United States is the ordinance of God to me and to my children, as it was to my parents before me. When any man is chosen our Chief Magistrate I accept him as the minister of God to me in civil affairs. I regard it as my solemn duty and my high privilege to sustain this Government; and against any and every attempt to destroy it, I intend to sustain it in word and deed—by precept and example—with my prayers; with the little worldly goods I possess; and, if called thereto, with my life. I would not live under it if I could not heartily do these things. I have often spoken of and written for it, but never against it. For better and for worse, I own no other Government than that under which I now enjoy all my temporal blessings. I have long ago written, and I still maintain, that there is no provision in our form of government for Secession, and that Secession is revolution.

“Of these things I have so long and familiarly spoken, both publicly and privately, and they have for many years entered so fully into the very elements of my principles, that I was surprised when I was told that any one thought it would be proper that I

should avow them any more publicly than I had already done, in order to prevent a misunderstanding of my true position."—*Pittsburg Despatch*, 3d inst.

PRESIDENT BENSON ON THE CONTINENT.

Information has been received by the American Colonization Society of this city, that the President of Liberia has been welcomed and treated on the Continent with the same liberal spirit and generous hospitality extended to him in Great Britain. Leaving London on the 5th ultimo, he has already visited several of the prominent cities. At Berlin he was entertained by Count Bernstoff, the Minister of Foreign Affairs of Prussia, President Benson sitting on the right hand and the Chief of the Japanese on the left of the Countess of Bernstoff. Gerard Ralston, Esq., wrote from London as follows :

"President Benson receives everywhere the most courteous and honorable treatment. He is expected at Amsterdam on the 14th instant, and, after visiting Holland, Belgium, &c., may come back to Great Britain; but whether he will visit our country (United States of America) or not, I do not know. I hardly think he has yet determined whither to go after leaving England. I give an extract from a note just received from Mr. Johnson, the Private Secretary of the President of Liberia :

"BADEN BADEN, August 8, 1852.

"We are well. We arrived here yesterday, the 7th instant, having passed through and visited Hamburg, Berlin, Leipsic, Dresden, Frankfort, &c., &c. Our treatment by these continental people has been of the kindest sort. The President has had interviews and audiences with the King of Prussia and the King of Saxony. By the latter he was entertained at dinner at the Royal Palace at Pilnitz, on the 4th instant. Both these kings seem to be very "clever" men, indeed, and they expressed much interest in the welfare of Africa. The people in Germany know more about Liberia than the people in England. Even in the manufactories, we have been surprised to hear the operatives say they have read of Liberia, and tell us what articles we have sent to the International Exhibition. Our movements are announced regularly in the newspapers, and at every place we go it is known at once that that is the President of Liberia.'"—*Philadelphia North American*.

FROM THE AFRICAN COAST.

Advices from the West coast speak of the slave trade as having almost entirely ceased, notwithstanding the withdrawal of the American squadron. A sea-captain, just returned, says he cruised along the entire coast from Monrovia to Lagos, in the Bight of Benin, some

eight hundred miles, without seeing a single slaver. Meanwhile he was examined several times by British steamers, which seemed to be very active. The disappearance of the slavers is attributed partly to the operation of the British treaty with the United States, which permits the detention and search of suspected vessels, but more to the falling off in the demand for negroes on the Cuban sugar estates, consequent upon the American war.

These facts are consistent with what is known of the slave trade in American ports. For some time past, as we hear it stated, the fitting out of traders here has almost entirely ceased.

Legitimate trade on the African coast is in a healthful condition, though we cannot reasonably expect large importations of palm oil while it is admitted into England free, and a customs duty of ten per cent. exacted in the United States. Already some of our manufacturers lately engaged in working up this substance have discontinued operations, it being impossible to compete with manufacturers abroad under this tariff. Of course the discouragement to the African trade is serious, palm oil being the principal staple. Sufficient time has not yet elapsed to observe the effect upon trade of the recognition of Liberia by this Government, though the exemption of vessels belonging to the African Republic from tonnage dues cannot operate otherwise than favorable.—*New York Journal of Commerce.*

STATE COLONIZATION SOCIETY.

ANNUAL MEETING.

The annual meeting of the Connecticut State Colonization Society was held in Hartford on Tuesday evening, July 29th. In the absence of the President, Hon. Seth Terry was called to the chair. Prayer was offered by Rev. Mr. Orcutt, of the National Society. The Secretary's and Treasurer's reports were read.

Judge Terry, after offering some pertinent remarks in regard to the origin of the State Society and the progress and importance of the cause, introduced President Roberts, of Liberia, whose words of instruction and encouragement in an eloquent address of half an hour or more on the social, moral, and religious condition of the Republic, commanded the earnest attention of the audience. Having resided there over thirty-three years—six of which he was Governor of the Colony, and eight the President of the Republic, Mr. Roberts knew whereof he spake, and his hearers did not doubt what he said. They were much interested in his account of the Liberia College, of which he is now President, and the educational prospects of the nation—also in facts stated showing improvements in agriculture.

C. P. Clark, Esq., of Boston, being present, consented to add his testimony—which gave much interest to the meeting—especially as

he has repeatedly visited Liberia for mercantile purposes, and could speak from personal knowledge.

The following officers of the Society were elected :

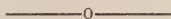
President—Benjamin Silliman, LL.D.

Vice Presidents—Right Rev. T. C. Brownell, D.D. LL.D., Hon. Thomas W. Williams, Hon. Ralph I. Ingersoll, Hon. Ebenezer Jackson, Hon. Thomas Butler, Hon. O. S. Seymour, Hon. John S. Brockway, and James Brewster, Esq.

Secretary—Hezekiah Huntington.

Treasurer—Charles Seymour.

Board of Managers—Rev. John Kennaday, D.D., Rev. W. W. Turner, James B. Hosmer, Seth Terry, Austin Dunham, Frederick Crosswell, William S. Charnley, Charles Seymour, Ebenezer Flower, Calvin Day, H. H. Barbour, Daniel P. Crosby, and Timothy Bishop.



EX-PRESIDENT ROBERTS.

This distinguished man has recently visited Washington as well as Boston, New York, and Philadelphia. We are gratified to learn that the interview of President Roberts with the President of the United States and with several members of the Cabinet, showed that Liberia is an object of interest to our Government, and we trust will prove advantageous to the young African Republic, over which Mr. Roberts so long and so ably presided, and which he so well represents. It is to be regretted that the public mind has been distracted with several views and projects touching our coloured population, rather than united and concentrated upon the one tried, practicable, wise, and grand scheme of African colonization. The interests of the Liberia College, of which he is President, are now occupying his attention, and the institution is expected to go into operation on his return home. He and his good lady expect to embark for England in the *Great Eastern*, on the 9th of this month.



THE REV. JOHN SEYS.

We have had the pleasure of renewing our intercourse with this devoted friend to Africa (who is expecting soon to return as agent for recaptured Africans to that country) in restored health and a prospect of continued honor and usefulness.



RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

From the 20th of July to the 20th of August, 1862.

MAINE.

By Rev F. Butler.
Augusta - Hon. J. W. Bradbury, \$5. E. A. Nason, A. G. Dole, each \$3. A. B. Williams, \$2. J. Dorr, D. Williams, each \$1.....

15 00

Bangor—Hon. G. W. Pickering, \$15. J. S. Wheelwright, \$2. E. F. Duren, Samuel Clark, each \$1.....
Freeport—Mrs. Sarah Ann Hobart, \$20 in part to constitute Caleb Hobart Hyde a L. M.

19 00

Hon. Nathan Nye, \$5. Dr.	
E. A. Hyde, \$3	28 00
<i>South Freeport</i> —Ambrose Curtis, \$3. Charles Bliss, \$2...	5 00
<i>Gardiner</i> —Rt. Rev. Geo. Burgess, D. D., Hon. R. H. Gardiner, each \$5. R. Thompson H. B. Haskins, each \$2.....	14 00
<i>Hallowell</i> —Hon. Andrew Masters, \$5. C. Spaulding, \$1..	6 00
<i>North Harbmouth</i> —Hon. William Buxton, \$5.....	5 00
<i>Yennebunk</i> —Hon. Joseph Titcomb, \$10. Mrs. Abigail Titcomb, Mrs. Lucy W. Stone, Captain Charles Thompson, Mrs. Hannah P. Durrell, Henry G. C. Durrell, each \$5. Mrs. Mary Dane, Mrs. Tobias Lord, W. B. Sewall, each \$2. Christopher Littlefield, Mrs. C. L. Hayes, Rev. F. E. Fellows, each \$1.....	44 00
<i>Portland</i> —Additional, Nathan Cummings, Esq.....	5 00
<i>Waterville</i> —Hon. Samuel Appleton, Mrs. Helen R. Boultelle, each \$5.....	10 00
<i>Harmouth</i> —Hon. Sam. Sweetser, \$5. Barnabas Freeman, Esq., \$4. Capt. P. G. Blanchard, Mrs. Dorcas P. Blanchard, S. C. Blanchard, Levi Blanchard, each \$2. Peter L. Allen, Mrs. Betsey S. True, Jeremiah Loring, E. Davis, Samuel Fogg, G. W. Springer, Levi T. Lincoln, E. S. Hoyt, each \$1, of which \$24 are to constitute in part Rev. John Quincy Bittinger, L. M.	25 00
<i>Hampden</i> —Dea. Benj'n Crosby.....	5 00
	<hr/> 181 00

NEW HAMPSHIRE.

<i>Concord</i> —The New Hampshire Colonization Society, by G. D. Stevens, Tr.....	7 00
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RHODE ISLAND.

By Rev. John Orcutt, \$54—	
<i>Newport</i> —Mrs. Dr. Thayer, \$15. Miss Caroline King, Samuel Engs: J. T. Bush, J. H. Calvert, Benjamin Finch, each \$5. Miss Ellen Townsend, \$3. P. Simmons, G. G. King, Wm. Guild, Mrs. C. Tompkins, each \$2. W. A. Clark, R. B. Kinsley, Mrs. M. F. H. Bull, each \$1.....	54 00

CONNECTICUT.

Hartford—Legacy left by the

late Hon. Thomas S. Williams, through J. C. Parsons, Executor.....	1,000 00
By Rev. John Orcutt, \$16 25—	
<i>Unionville</i> —Rev. J. A. Smith and wife, \$5. W. Platner, \$2. S. Q. Porter, \$1 25. Geo. Richards, \$1.....	9 25
<i>New London</i> —Mrs. C. Chew, \$3. Miss Law, \$2.....	5 00
<i>Norwich</i> —Mrs. Mary H. Bull..	2 00
	<hr/> 16 25

OHIO.

<i>Cedarville</i> —Collection in Reformed Presbyterian Church, through H. M. Nisbet, Treas.	13 62
<i>Canton</i> —John Harris.....	1 00
By Rev. B. O. Plimpton, \$85—	
<i>Northfield</i> —John Armstrong, \$5. H. B. Long, \$5.....	10 00
<i>Madison</i> —Dea. A. Brooks...	5 00
<i>Cleveland</i> —John Lowman...	5 00
<i>Youngstown</i> —Samuel Gibson...	5 00
<i>Sinclearsville</i> —W. K. Wilson...	5 00
<i>Chautauqua</i>	1 00
<i>Perriesburg</i> —Lecester Graves, \$10. John Dowly, \$5, John Taylor, \$5.....	20 00
<i>Lagrange</i> —J. P. Kent.....	10 00
<i>Swan Creek</i> —Mrs. M. Willis \$5. William Stacy, \$3.....	8 00
<i>Harbor Creek</i> —Mrs. M. Roberts	5 00
<i>Waterford</i> —James M. Middleton.....	10 00
<i>Sundry</i>	1 00
	<hr/> 85 00
	<hr/> 99 62

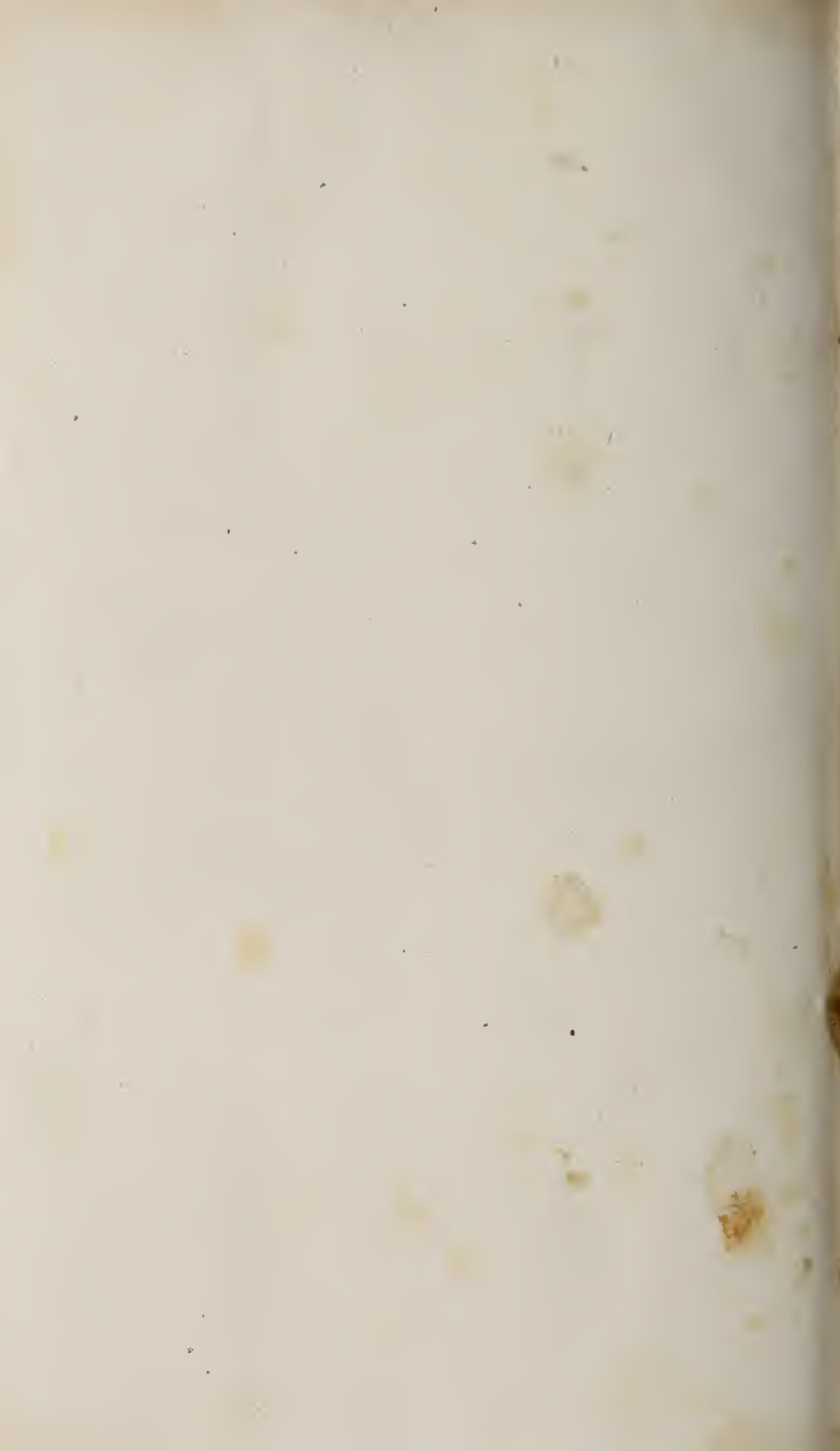
DISTRICT OF COLUMBIA.

Miscellaneous.....	397 51
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FOR REPOSITORY.

OHIO— <i>Palmyra</i> —Stephen Edwards, to August, 1862.....	1 00
MICHIGAN— <i>Livonia Centre</i> —David Cudworth, to Jan. 1864	2 00
ILLINOIS— <i>Menticello</i> —Geo. McKinley for Rev. John Huston, to Jan. 1863.....	1 00
WISCONSIN— <i>Oregon</i> —S. S. Johnson to date.....	1 00
Total Repository.....	5 00
Donations.....	287 87
Legacy.....	1,000 00
Miscellaneous.....	399 51

Aggregate amount, \$1,692 33



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African Repository

Princeton Theological Seminary-Speer Library



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